independent of the ſtation he fills, or the drapery of factitious ſentiments. I then would fain convince reaſonable men of the importance of ſome of my remarks, and prevail on them to weigh diſpaſſionately the whole tenor of my obſervations.—I appeal to their underſtandings; and, as a fellow-creature claim, in the name of my ſex, ſome intereſt in their hearts. I entreat them to aſſiſt to emancipate their companion, to make her a help meet for them!

Would men but generouſly ſnap our chains, and be content with rational fellowſhip inſtead of ſlaviſh obedience, they would find us more obſervant daughters, more affectionate ſiſters, more faithful wives, more reaſonable mothers—in a word, better citizens. We ſhould then love them with true affection, becauſe we ſhould learn to reſpect ourſelves; and the peace of mind of a worthy man would not be interrupted by the idle vanity of his wife, nor his babes ſent to neſtle in a ſtrange boſom, having never found a home in their mother's.

CHAP.

CHAP. X.

PARENTAL AFFECTION.

PARENTAL affection is, perhaps, the blindeſt modification of perverſe ſelf-love; for we have not, like the French *, two terms to diſtinguiſh the purſuit of a natural and reaſonable deſire, from the ignorant calculations of weakneſs. Parents often love their children in the moſt brutal manner, and ſacrifice every relative duty to promote their advancement in the world.—To promote, ſuch is the perverſity of unprincipled prejudices, the future welfare of the very beings whoſe preſent exiſtence they imbitter by the moſt deſpotic ſtretch of power. Power, in fact, is ever true to its vital principle, for in every ſhape it would reign without controul or inquiry. Its throne is built acroſs a dark abyſs, which no eye muſt dare to explore, leſt the baſeleſs fabric ſhould totter under inveſtigation. Obedience, uncondi-

* *L'amour propre. L'amour de ſoi même.*